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THE THEOSOPHICAL MOVEMENT

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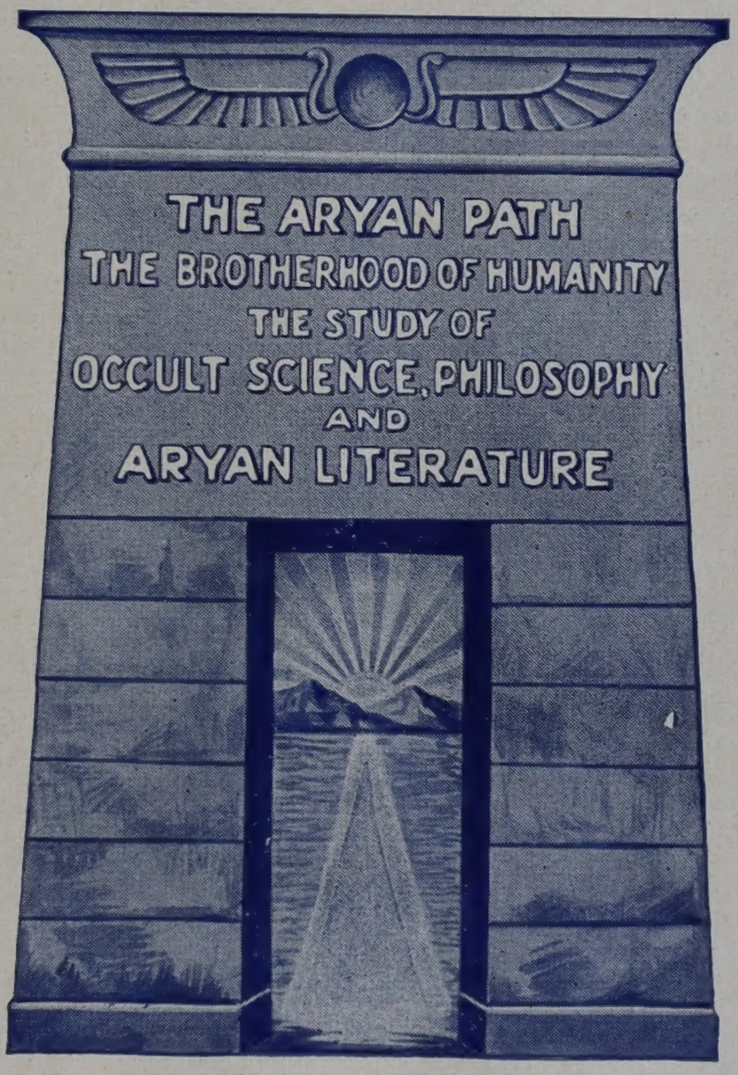

Vol. XIII No. 9

July 17, 1943

It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated.

—H. P. BLAVATSKY

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher than Truth

BOMBAY, 17th July 1943. VOL. XIII. No. 9.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1943. VOL. XIII. No. 9

MAKING THE WORLD A UNIT

More than once we have stressed in this magazine the special work which students of Theosophy can make themselves capable of performing, *viz.*, the establishing of an intimate relation between India, as representing the East, and the U. S. A. as representing the West. This can only be achieved by the students of the present generation attaining that heart-friendship which subsisted between Damodar K. Mavalankar and William Q. Judge. Fortunately, that noble tradition has not been allowed to fall into disuse. However small the number of Indian and American Associates of the U. L. T. who, under Karma, have come together on the physical plane, the quality of understanding and friendship between them is a flame, very steadily burning; at this flame others in both countries are lighting their own light of love which knows "neither East nor West, Border, nor Breed, nor Birth." This assimilation of each other's points of view by even a few creates that "nucleus of a universal Brotherhood of Humanity" spoken of in the first and primary object of our Theosophical Movement. H. P. B. wrote:—

> Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animal.

The task of creating intellectual brotherhood can be performed by practising Esotericists who have to sink the separative, exoteric, racial, communal, creedal and national points of view and habits into the unifying humanitarian ideation and way of living. Last November we published an article, "The Orient and the Occident," in which it was stated:—

> More than once we have pointed out in these pages the important places occupied by the U. S. A. and India, and their unique relationship as affecting world-progress in the almost immediate future.

Just now comes to hand the December issue of *Theosophy* which contains these words written by our Los Angeles companions:—

> Two things, however, must be considered, for both India and America are unique as localities in which there will eventually be evident new and ascending cycles of enlightenment. America is to become the home of a new race, in the soil of which a richer appreciation of Theosophy can be nurtured. India will some day see a renaissance of spiritual vision. In order for these two lands to serve each other, India must understand and meet problems of a political and social nature, while America should acquire a philosophical insight such as the old traditions of Eastern thought contain. Each tradition must complement itself with previously lacking elements.

The whole article is important and so we reprint it below, drawing the attention of our Indian readers pertinently to its contents. In passing, we would point out that Gandhiji's "practical pioneering" has its roots in the inspiration derived not only from the American Thoreau, but also from the English Ruskin, and above all from the Russian Tolstoy. And while we are mentioning him it is also well to remind all students of Theosophy of what Gandhiji himself has written about the influence which H. P. B.'s *Key to Theosophy* had on him:—

> I recall having read...Madame Blavatsky's *Key to Theosophy*. This book stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition.

THEOSOPHISTS AND INDIA

[Reprinted from *Theosophy*, Vol. XXXI, p. 63, for December 1942.—EDS.]

Question: On the first page of the Introduction to *The Secret Doctrine* H. P. B. speaks of "the Secret Doctrine of the East." Numerous scattered references in her works and in those of W. Q. J. indicate that the psychological salvation of the West lies in an understanding of the philosophy of the ancients, now preserved in its entirety in India and Tibet. It is further suggested that one day India will again rise to greatness. Just what is the connection between the present Western Theosophical student and modern India? Would the closeness of India to the heritage of the Wisdom Religion suggest that the social and political problems of that country are of particular practical concern to Theosophists? If Westerners are to look indirectly to India for spiritual leadership, should they also look to India for guidance in social, political and economic matters? To what extent should Theosophical publications and discussions deal with Gandhi and the Nationalist Movement, for instance?

Answer: The inference that Theosophical Westerners should feel more concerned with the problems of India than those of their own country was branded fallacious by H. P. B. Duty for ever begins at home, and the renouncing of one's own national obligations in order to visit or live in India has never led to anything save acquirement by the individual of a mystic aura of self-importance. Two things, however, must be considered, for both India and America are unique as localities in which there will eventually be evident new and ascending cycles of enlightenment. America is to become the home of a new race, in the soil of which a richer appreciation of Theosophy can be nurtured. India will some day see a renaissance of spiritual vision. In order for these two lands to serve each other, India must understand and meet problems of a political and social nature, while America should acquire a philosophical insight such as the old traditions of Eastern thought contain. Each tradition must complement itself with previously lacking elements.

The channels of effort inaugurated by H. P. B. in the original Theosophical Society must have been consciously prototypal. In America the Society was concerned with illustrating the errors of immature religious and scientific thought, preparing the way for a foundation in the metaphysics necessary to support right ethics. In India the work of the Society was different, emphasizing the practical rather than the theoretical. The Indian National Congress may be said to have grown from the social vision of Theosophical minds.

In both instances, weaknesses of the present "mass mind" were considered. The hope of India did not lie among the psychic wrecks, the false ascetics nor the spiritless karmic results of the caste system. The hope of America was not in mass fascination for bizarre psychic phenomena. But from each might come leaders and philosophers who could begin a new cycle. And this has in measure happened already. Virile Western philosophical minds have existed, free from the clouds and cobwebs long preventing the Hindus from understanding practical applications of their own heritage. If there *are* representatives of a highly occult wisdom, their work must be to help inspire philosophical writers and social reformers! If the proper philosophical conditions are set up in America, this will come, as men *earn* inspiration. If India evolves from the nebulous into the practical, it will come. India needs the practical, America the "theoretical." Only one source of knowledge can bring to each the balance.

America has passed rapidly through stages of philosophical misunderstanding, as though she were clearing away debris before building a structure of enduring thought. By successive stages materialism has replaced stifling religion, and now has paused to question itself. In India a new attitude towards internal and economic problems is emerging. The philosophy of non-violence is practical pioneering. Whether or no its present applications are theoretically right or wrong, the technique and its effectiveness open up a virgin field. Why should not this be of interest to Western Theosophists? As a social manifestation, Gandhi's movement demands consideration from all Theosophists, whatever their views on international relations. *Thoreau*, not a Hindu

mystic, was Gandhi's greatest inspiration. And the inspiration behind the philosophical trend of those great independent American thinkers, Thoreau and Emerson, presaging the direct Theosophical Movement of H. P. B. was in large part the classics of India. Unheralded co-operation between the Indian East and American West may be a theme of the future, one which only the Theosophists can fully understand.

ADVANTAGES AND DISADVANTAGES IN LIFE

[Reprinted from *The Path*, Vol. X, p. 123, for July 1895.—EDS.]

That view of one's Karma which leads to a bewailing of the unkind fate which has kept advantages in life away from us, is a mistaken estimate of what is good and what is not good for the soul. It is quite true that we may often find persons surrounded with great advantages but who make no corresponding use of them or pay but little regard to them. But this very fact in itself goes to show that the so-called advantageous position in life is really not good nor fortunate in the true and inner meaning of those words. The fortunate one has money and teachers, ability, and means to travel and fill the surroundings with works of art, with music and with ease. But these are like the tropical airs that enervate the body; these enervate the character instead of building it up. They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtile essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. Thus they can be seen to be the opposite of good Karma.

What then is good Karma and what bad? The all embracing and sufficient answer is this:—

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires.

And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection, to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution. It is a necessity generally because the Ego has drawn about itself in a former life some tendencies which cannot be eliminated in any other way. But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, and staying there for the purpose of uplifting and helping others.

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that poverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but wealth requires it.

A sojourn for everyone in a body born to all the pains, deprivations and miseries of modern

poverty, is good and just. Inasmuch as the present state of civilization with all its horrors of poverty, of crime, of disease, of wrong relations almost everywhere, has grown out of the past, in which we were workers, it is just that we should experience it all at some point in our career. If some person who now pays no heed to the misery of men and women should next life be plunged into one of the slums of our cities for rebirth, it would imprint on the soul the misery of such a situation. This would lead later on to compassion and care for others. For, unless we experience the effects of a state of life we cannot understand or appreciate it from a mere description. The personal part involved in this may not like it as a future prospect, but if the Ego decides that the next personality shall be there then all will be an advantage and not a disadvantage.

If we look at the field of operation in us of the so-called advantages of opportunity, money, travel and teachers we see at once that it all has to do with the brain and nothing else. Languages, archæology, music, satiating sight with beauty, eating the finest food, wearing the best clothes, travelling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. The wonderful central master-ganglion disintegrates, and nothing at all is left but some faint aromas here and there depending on the actual love within for any one pursuit or image or sensation. Nothing left of it all but a few tendencies—*skandhas*, not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses: this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made. The other mode is the mode of the humdrum average which is nothing after all, as yet, but an animal.

WILLIAM Q. JUDGE

SIGHT

Aldous Huxley's new book *The Art of Seeing* deals with the Bates system, known to numerous U. L. T. students. He informs his readers that

> my vision, though very far from normal, is about twice as good as it used to be when I wore spectacles, and before I had learnt the art of seeing.

Mr. Aldous Huxley reports that he trained himself to read without glasses after a period of eighteen months during which he had to depend on Braille for his reading and on a guide for walking.

His following statement will interest our readers:—

> I have been treated by men of the highest eminence in their profession; but never once did they so much as faintly hint that there might be a mental side to vision, or that there might be wrong ways of using the eyes and mind as well as right ways.

We have heard on very reliable authority that Bates Eye Education is a sure and swift aid in cases of psychic debility and unbalance, which produce ocular disorders.

Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance—an occult meaning—and as you learn their import, so do you fit yourself for higher work.

—W. Q. JUDGE

SADHANA

Sādhana is a Sanskrit word (untranslatable) which means accomplishing or effecting a union; it has, however, numerous connotations, and among them is this: yoking or yogi-ing or accomplishing anything by psycho-spiritual magic, *i. e.*, by good works, penance, self-mortification, and the observance of moral and ceremonial duties which results in the attainment of beatitude. This effecting, however, requires a means, an instrument, a channel in and through which the magic is performed.

Theosophically interpreted, Sādhana implies the means or channel through which the Energy of Wisdom is secured by one who thereby feels its Bliss within himself and also uses it dynamically in Service for the helping of humanity.

It is not difficult to feel peaceful in a sylvan retreat; also it is natural for a person to engage in helpful acts of service surrounded by throngs of men and women. Subtle selfishness results from the former; unwise charity, useless sacrifices, a lure to do, to do, from the latter. Thousands have gone astray by retiring from the world, by becoming false pietists of bewildered soul—ascetics and monks and nuns; equally large is the number of those who live in the world and spend time and energy in action, personal and philanthropic, hoping for a fair garden to blossom and are disillusioned when weeds and jungle growth are the outcome.

Theosophy advocates that we live in the world but be not of it. For that purpose the technique of giving up life so that we may live—of action which binds not, of right effort to change the manas and the buddhi of the race. In many ancient texts this technique is explained, of which the most suitable is the *Bhagavad-Gita*. Modern Theosophy, with not merely a nation-wide but a world-wide mission, has presented in its literature the mode of daily living suitable to our humanity and which sometimes has been called "Western Occultism." W. Q. Judge taught this in his own inimitable way, saying:—

> This does not mean that the Western Occultism is to be something wholly different from and opposed to what so many know, or think they know, as Eastern Occultism. It is to be the Western side of the one great whole of which the true Eastern is the other half.
>
> This movement has, among others, an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality.

If we take into account the fact that in India large numbers of youths of both sexes have fallen under the influence of Western modes of thought and life; also that the impact of the Occident has pushed out of existence very many habits of mind native to the spirit of Aryavarta; further, that the very mode of living is fast undergoing a colossal change not only in large but in all cities; and that Western notions and modes are infiltrating even in villages;—when we take all this into account the value of Theosophy to India is perceived.

The Western influence which Occultism regards as corrupting is that force of the Occidental civilization which enhances the materialistic, mechanistic, militaristic modes of thought and life; the spiritual, the idealistic, the co-operative force has not found expression to the same extent since the days of Aristotle; individuals have lived and died for Wisdom and Idealism but Western masses have lived in the atmosphere of false theology and scientific scepticism.

Salvation of the Indian peoples will not come either from Russia or the U. S. A.; nor will these countries find salvation in Eastern religions, all of which are as much corrupted as Christianity is. For both East and West alike the Knowledge of the Universal Wisdom-Religion and its science, Occultism, is needed. The Occultism of the *Gita* is not in its theology, nor even in its metaphysics; though for thousands of years the *Gita* has been memorized and repeated, the practice of its tenets has been undertaken by rare individuals only.

A careful study of *Letters That Have Helped Me* and *Notes on the Bhagavad-Gita* reveal what

this Western Occultism is. And perhaps no Sanskrit term better fits the technique of that Western Occultism than *Sādhana*. What are the main factors of this technique?

(1) To live and labour in the world but be not of the world, which implies —

(2) Constant restraint of the senses and the organs running towards the objects of sense and as deliberate a use of the body, the brain and the sense-organs by the discerning thinker within.

(3) Mortification should be deliberately practised so that concupiscence weakens and dies and a feeling of *universal* beneficence arises.

(4) Performance of all duties (Dharma) but by a method which secures freedom from bondage (Karma).

(5) The impetus to reward curbed and killed must find a substitute in yagna which means that every action (small and commonplace or otherwise) is used as a channel to feel the bliss of creativeness and is offered on the altar of service, for the benefit of all, which is real Dana or Charity.

(6) As we live in a universe—visible and invisible as well as material, psychic and spiritual —we must acquire a knowledge of its constitution and the laws which govern all its processes, so that we may act in conformity with those laws.

The means to perform Sādhana, the instrument or channel to effect union with the Soul which Sādhana requires is most easily found by an aspiring person in his mode of earning his livelihood which is his under Karma. Those whose Karma does not compel them to earn a wage as an employee, to secure remuneration as a professional, etc., can determine for themselves the means of Sādhana, can forge for themselves the instrument or cut for themselves the canal for effectively practising Sādhana. While all deeds of all days can be used towards the attainment, it is advisable to concentrate on a particular means. Thus the father of a family finds his office or factory or shop a splendid channel for purposes of Sādhana, while the mother may find it in her home. By concentrating on the particular means the practitioner develops the power of one-pointedness. But Sādhana cannot be practised without faith.

If the heart is simplified and the practitioner aspires to achieve peace and bliss and to obtain the power to serve he must keep on ideating on his aspiration, believing, in spite of whatever happens within his blood or around him, casting out any and every doubt; and he *will* attain. But if he desires several results at once, and if his aspirations are complicated and contradictory, fulfilment will recede. Let him therefore look upon his means of earning his livelihood as his instrument for effecting soul growth.

Thus an earnest practitioner of Theosophy will perform Sādhana with and through his pen and paper if he is a writer and find in himself the Veda-Vyasa, the Perfect Recorder of Wisdom. He will see himself as the Great Healer if he happens to belong to the medical profession performing Sādhana through his herbs and drugs, his lancet and stethoscope. If he is an Accountant he will be like the Lipika who enter every item in the ledger of each man's life and so will look upon his cash-books and stock-books as reflections of the Astral Light. There is not an employment, not a profession which has not its archetype rooted in the Divine World. The practitioner of Sādhana utilizes this truth in daily exercise; thus the world of the flesh and the devil falls away from him and from his environment and he lives like Janaka of old attaining perfection of his own soul.

As the practitioner advances on the path of Sādhana and feels the urge to walk the Path of Discipleship the same technique will come handy. Concentration to seek the Guru by fair, appropriate and lawful means will bring him to the world of the Great Gurus. Sādhana helps us to find the Master[1] within and brings us to Chelaship when we seek and find Him who is "to give thee birth in the Hall of Wisdom."[2]

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[1] See *The Voice of the Silence*, foot-note on p. 3.

[2] *Ibid.*, foot-note on p. 8.

A LAND OF MYSTERY

[Reprinted from *The Theosophist*, Vol. I, p. 224, for June 1880. Continued from our p. 118.—Eds.]

The ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, "constituting a pointed arch, corresponding in type with the earliest monuments of the old world". Within several chambers at Palanque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city—temples, houses and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan are unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, "to Copan, we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted", says the *New American Cyclopædia*. At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the deprecating hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of a fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveller. "Aqueducts opened within the sacred inclosure; and within it were gardens, and walks among *shrubs and flowers of gold and silver*, made in imitation of the productions of nature. It was attended by 4,000 priests." "The ground", says La Vega, "for 200 paces around the temple, was considered holy, and no one was allowed to pass within this boundary but with naked feet." Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty, was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and, "at the base of the hill of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock". Roman tells us "that the temples of Peru were built upon high ground or the top of the hills, and were surrounded by three and four circular embankments of earth, one within the other". Other remains seen by myself—especially mounds—are surrounded by two, three, and four circles of stones. Near the town of Cayambe, on the very spot on which Ulloa saw and described an ancient Peruvian temple "perfectly circular in form, and open at the top," there are several such *cromlechs*. Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his Archæological Notes, the following information upon some curious mounds in the neighbourhood of Bangalore:—[1] "Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives 'Pandavara Gudi' or the

[1] *On Ancient Sculpturing on Rocks in Kumaon, India*, similar to those found on monoliths and rocks in Europe. By J. H. Rivett-Carnac, Bengal Civil Service, C.I.E., F.S.A., M.R.A.S., F.G.S., &c.

temples of the Pandas....This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone round them." In the 35th degree of latitude, the Arizone Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F. G. S., of the United States Army Survey Commission, is surrounded with the same symbolical wall of stones, as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,[1] he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the "huacas." The remains of countless generations of unknown races, who had slept there undisturbed—who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun. Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions:—

"In the Jeguatepegue valley in Peru in 70°/24' S. Latitude, four miles north of the port of Pacasmayo is the Jeguatepegue river. Near it, beside the southern shore, is an elevated platform 'one-fourth of a mile square and forty feet high, all of adobes' or sun-burnt bricks. A wall of fifty feet in width connects it with another; 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples to worship the sun, or fortresses, as they may be—have on the northerly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said 150,000 dollars' worth of gold and silver ornaments were found." Here many thousands of men were buried and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, &c. "On the north side of the river, are the extensive ruins of a walled city two miles wide by six long.... Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca," (burial places). At Tolon there is another ruined city. Five miles further, up the river, "there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics —birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and now unintelligible forms. The rock, on which these are cut, is a silicated sandstone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes, twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex....At Anchi, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river-bed, there are two hieroglyphics, representing an imperfect B and a perfect D. In a crevice below them, near the river, were found buried 25,000 dollars' worth of gold and silver; when the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumour says they buried it....May not these markings at Yonan tell something, since they are on the road and near to the Incal city?"

The above was published in November, 1878, when in October, 1877, in my work "Isis Unveiled" (Vol. I. p. 595), I gave a legend, which, for circumstances too long to explain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's ransom, a journal more satirical than polite classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock, which tradition points to as the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon

[1] See *Kansas City Review of Science and Industry*, November, 1878.

it. These characters form one of the land-marks that show how to get at the immense treasures buried in subterranean corridors. The details are given in "Isis," and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-poohed now than it was then. Some miles beyond Yonan, on a ridge of a mountain 700 feet above the river, are the walls of another city. Six and twelve miles further are extensive walls and terraces; seventy-eight miles from the coast, "you zigzag up the mountain side 7,000 feet, then descend 2,000" to arrive at Coxamolca, the city where, unto this day, stands the house in which Atahualpa, the unfortunate Inca, was held prisoner by the treacherous Pizzaro. It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars' worth of gold, and so kept his promise. But Pizzaro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Lugues, murdered him, notwithstanding his pledge of honour. Three miles from this town, "there is a wall of unknown make. Cemented, the cement is harder than stone itself. ...At Chepen, there is a mountain with a wall twenty feet high, the summit being almost entirely artificial. Fifty miles south of Pacaomayo, between the seaport of Huanchaco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chima kingdom....The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel." Be they forts, castles, palaces or burial mounds called "huacas," all bear the name "huaca." Hours of wandering on horseback among these ruins give only a confused idea of them, nor can any explorers there point out what were palaces and what were not....The highest enclosures must have cost an immense amount of labour.

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca of Toledo" by one man alone.

First.—In Truxillo, Peru, on the 22nd of July 1577, Don Gracia Gutierrez de Toledo presented himself at the royal treasury, to give into the royal chest a-fifth. He brought a bar of gold 19 carats ley and weighing 2,400 Spanish dollars, of which the fifth being 708 dollars, together with 1½ per cent. to the chief assayer, were deposited in the royal box.

Secondly.—On the 12th of December, he presented himself with five bars of gold, 15 and 19 carats ley, weighing 8,918 dollars.

Thirdly.—On the 7th of January 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, 15 to 20 carats ley, weighing 153,280 dollars.

Fourthly.—On the 8th of March, he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

Fifthly.—On the fifth of April, he brought different ornaments of gold, being little belts of gold and patterns of corn-heads and other things, of 14 carats ley, weighing 6,272 dollars.

Sixthly.—On the 20th of April, he brought three small bars of gold, 20 carats ley, weighing 4,170 dollars.

Seventhly.—On the 12th of July, he came with forty-seven bars, 14 to 21 carats ley, weighing 77,312 dollars.

Eighthly.—On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4,704 dollars.

"The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth—985,953.75 dollars—left 3,464,830.25 dollars as Toledo's portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles, also adorned with square pieces of gold, as well as robes made with feathers of divers colours, were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller

only has been found. Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahuangri, there are two enormous mounds, resembling the Campana and San Miguel, of the Huatic Valley, soon to be described. About five miles from Patavilca (south, and near Supe) is a place called 'Paramonga' or the fortress. The ruins of a fortress of great extent are here visible, the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles which probably served as outworks to defend the place. In this neighbourhood, much treasure has been excavated, all of which must have been concealed by the pre-historic Indians, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it."

Not far from Ancan, on a circuit of six to eight miles, "on every side you see skulls, legs, arms and whole skeletons lying about in the sand.... At Parmayo, fourteen miles further down north", and on the sea-shore, is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than half a mile of cutting through it....It extends up the face of the hill from the sea-shore to the height of about 800 feet....Whence come these hundreds and thousands of peoples, who are buried at Ancon? Time and time again the archæologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives—"Quien Sabe?"—who knows?

Dr. Hutchinson writes, under the date of Oct. 30, 1872, in the South Pacific "Times:"—"I am come to the conclusion that Chancay is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, on a mountain top or level plain, or by the sea-side, you meet at every turn skulls and bones of all descriptions."

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called "huacas", although, remarks the writer, "they present more the form of fortresses, or castles than burying-ground." A triple wall surrounded the city. These walls are often three yards in thickness and from fifteen to twenty feet high. To the east of these is the enormous mound called Huaca of Pando...and the great ruins of fortresses, which natives entitle Huaca of the Bell. *La compana*, the Huacas of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The mound "Bell" is 110 feet high. Towards Callao, there is a square plateau (278 yards long and 96 across) having on the top eight gradations of declivity, each from one to two yards lower than its neighbour, and making a total in length and breadth of about 278 yards, according to the calculation of J. B. Steere, of Michigan, Professor of Natural History.

The square plateau first mentioned at the base consists of two divisions...each measuring a perfect square 47 to 48 yards; the two joining, form the square of 96 yards. Besides this, is another square of 47 to 48 yards. On the top returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design?...The mound is a truncated pyramidal form, and is calculated to contain a mass of 1,46,41,820 cubic feet of material...The "Fortress" is a huge structure, 80 feet high and 150 yards in measurement. Great large square rooms show their outlines on the top but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself....Two miles south, we find another similar structure, more spacious and with a greater number of apartments. ...It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins...were enclosed by high walls of adobes—large mud bricks, some from 1 to 2 yards in thickness, length and breadth. The "huaca" of the "Bell" contains about 20,220,840 cubic feet of material, while that of "San Miguel" has 25,650,800. These two buildings with their terraces, parapets and bastions, with a large

number of rooms and squares—are now filled up with earth!

Near "Mira Flores," is Ocheran—the largest mound in the Huatica valley. It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards or 1,284 feet, *another multiple of twelve.* It is enclosed by a double wall, 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharas and the ocean are from 15 to 20 masses of ruins like those already described.

The Inca temple of the Sun, like the temple of Cholula on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond half a mile in extent. Its top measures about 10 acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on....In the Canete Valley, opposite the Chincha Guano Islands, are extensive ruins, described by Squier. From the hill called "Hill of Gold", copper and silver pins were taken like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eye-brows, eyelids and whiskers, as well as silver cups.

"The coast of Peru", says Mr. Heath, "extends from Tumbey to the river Loa, a distance of 1,233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned, while nearly every hill and spire of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there and are ruins of walls, cities, fortresses, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and snow with the terrific thunder and lightning are nearly constant, a number of months each year, the ruins are different. Of granite, porphyritic lime and silicated sand-stone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformations, earthquakes, and the sacrilegious, destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and adaptation of each stone to the place destined for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1,500 cubic feet solid contents, and if, in the *many, many millions* of stones you could find one that would fit in the place of another, it would be purely accidental. In 'Triumph Street,' in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as 'the stone of the twelve corners,' since it is joined with those that surround it, by twelve faces, each having a different angle. Besides these twelve faces it has its internal one, and no one knows how many it has on its back that is hidden in the masonry. In the wall in the centre of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all have been quarried miles away. Near this city there is an oblong smooth boulder, 18 feet in its longer axis, and 12 feet in its lesser. On one side are large niches cut out, in which a man can stand and, by swaying his body, cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone is that called Ollantay-Tambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Extending from it to the plain below, is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, frames as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of

the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south."

The ruins in the Islands in Lake Titicaca, where Incal history begins, have often been described.

At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high by 3 feet 2 inches wide. The whole face of the stone above the door is engraved. Another similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from elsewhere.

At "Chavin de Huanta", a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alley-way, 6 feet wide and 9 feet high, roofed over with sand-stone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed over by large pieces of sand-stones, 1½ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick, and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by 1½ thick. Some of the granite stones are covered with hieroglyphics.

At Corralones, 24 miles from Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an R and an O, and even remains of a system of astronomy.

At Huaytar, in the province of Castro Virreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone, 560 feet wide, 3,660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, three feet long, one-and-a-half wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colours and well embroidered....

Following the entrances of the second and highest wall, there are other sepulchres like small ovens, six feet high and twenty-four in circumference; in their base are flags, upon which some cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain, a brick wall, having small windows, 600 feet from the bottom. *No reason for this*, nor means of approach, can now be found. The skilful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, make it also probably of pre-Incal date. Estimating five hundred ravines in the 1,200 miles of Peru and ten miles of terraces of fifty tiers to each ravine which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length. While at San Mateo, a town in the valley of the River Rimac, where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted 200 tiers, none of which were less than four and many more than six miles long.

"Who then," very pertinently enquires Mr. Heath, "were these people, cutting through sixty miles of granite; transplanting blocks of hard porphyry of Baalbic dimensions, miles from

the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said to be) ignorant of the use of wood, with the feeble llama their only beast of burden; who after having brought these stones fitted them into stones with Mosaic precision; terracing thousands of miles of mountain side; building hills of adobes and earth, and huge cities; leaving works in clay, stone, copper, silver, gold, and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee in industry?"

Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3,000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Puiro, founded by Pizzaro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Areguipo was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

(*To be continued*)

Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future?

—H. P. Blavatsky

PLANCHETTE

The recently published joint October 1942 and January 1943 issue of *The Quarterly Journal of the Mythic Society* gives thirty-four pages to a detailed report of sittings with a planchette over a decade ago. The use of a planchette is a variant of automatic writing and, like the latter, it is a mediumistic phenomenon when the communicating spirit is not the subconscious mind of the operator. The answers are not remarkable, though sometimes above the level of the average vapourings of shells. But none was above what the minds of the officials and others present could have produced, and there is very little grain for so much chaff.

The "spirit," who damns Science roundly, frequently admits not knowing the answers, remarking once pathetically, "I can't even think properly at times." The answers given are not consistent. Theosophy is praised but contradicted on several points. The "spirit" says that murder is a natural death; a man can incarnate in animal form, though rarely; and "the discharge of Karma generally happens before attaining teens." At least two sheaths are lost by death, but the "spirit" regrets that it does not know what they are.

Why is the use of a planchette not only a waste of time but positively objectionable and dangerous? First, it demands passivity in the operator and hence tends to develop mediumship. Secondly, if the "spirit" is, as claimed in this case, the victim of murder, or any other victim of a violent death, the sitters are doing a grave injury to it.

> Were the mediums and Spiritualists but to know... that with every new "angel guide" they welcome with rapture, they entice the latter into an *Upadana* which will be productive of a series of untold evils for the new Ego that will be born under its nefarious shadow, and that with every seance...they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth, or be reborn into a worse existence than ever—they would, perhaps, be less lavishing their hospitality.

IN THE LIGHT OF THEOSOPHY

Much of Dr. R. S. Underwood's article on "Mysticism in Science" in the February *Scientific Monthly* is given to demolishing pseudo-mysticism. He repudiates money-seeking astrologers and the "straining for weird and meaningless conclusions" due to such misunderstood terms as "the fourth dimension." But "the magic keyhole of mathematics" gives a glimpse of "legitimate mysticism." By repeated fractionising,

> inward and inward we march, to realms as real, perhaps, as those where man is dominant, and yet as far outside his instrumental reach as the blankness beyond the galaxies. Here lies the universe of the minute, as staggering, endless and full of potentialities as the great outside itself.

But not only do "mathematicians run squarely into this mysticism of things-as-they-are in grappling with the idea of infinity; astronomers meet it in the problem of the nature and bounds of space; and modern physics is shot with it from end to end." Dr. Underwood's concluding paragraph is significant :—

> Thus, in this modern age, mysticism once more raises its head. Snatched out of the murk of superstition by deeper and more accurate thinking, it turns calmly on its rescuer and lo, that saving science itself goes mystic. For it cannot escape the universe around it—a universe of living things which sprang somehow from unfathomed beginnings; of forces, such as magnetism and gravitation and electricity, which can be labeled but not really known; of uncanny processes by which the potent magic of thought, stemming strangely from the sodden gray mass of the brain, creates new forms, starts new sequences, sweeps inward to the atom and outward to the galaxies of space. This it sees, and this it reckons with. Never again, perhaps, will chastened science expound the facts of the case with the smugness of old. Like the veriest bumpkin, it now senses the mystery inherent in the nature of things; with the humblest of men it tastes the brew made of wonder, bafflement and awe-struck recognition of all that is yet unexplained.

What a different and better attitude is this than the one held by the Sir Oracles of Science even a decade ago. A few years more and mystically inclined men of science will recognize the truth of the following words of H. P. B. in *The Theosophist* (Vol. III, p. 81) written in December 1881 :—

> The situation which the European mystic does not realise is this :—The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archæological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.

Mr. B. Abdy Collins, Honorary Editor of *Psychic Science*, writes in its January issue on "Reincarnation: A Subject for Psychical Research." Why, he asks, has this hypothesis been almost completely ignored by English psychical researchers? He sees three possible explanations. The first is the assumption that the theory is unsusceptible of scientific proof. The second is the absence of references to reincarnation in English "spirit" communications. The third is the possible repugnance of the idea to the Anglo-Saxon mind, "although some evidence in its favour may be gleaned from the New Testament." The second would bespeak a

shocking insularity, as French "spirits" have all along proclaimed reincarnation in the exaggerated form of immediate rebirth. The third would be puerile.

Mr. Collins devotes his attention to "whether reincarnation can be investigated by methods which might carry conviction to intelligent persons." He concedes that the idea of soul evolution through repeated lives on earth "does not square ill" with the hypothesis of physical evolution and that it is consonant with justice.

He considers three types of evidence: (1) Claims made by living persons to remember previous lives, the details of which recollections have been capable of independent substantiation; (2) "statements by persons regarding the birth of children who appear to have lived previously" and (3) "retrogression of memory" in which details of previous lives are given under mesmerism or hypnosis. One striking instance of each type is given, but none of them alone nor all together constitute irrefragable proof of reincarnation. "Similar effects may be produced by a hundred different causes." For the ultimate proof of reincarnation each must wait until he so purifies himself that the soul's memories can be impressed upon his physical brain. Meantime the best arguments for reincarnation are those from analogy with other manifestations of the law of periodicity, coupled with its complete reasonableness. Reincarnation alone, with Karma, can explain the differences in capacity and state. We are the past of ourselves. If we would know the past we have but to look with insight upon the present, which is in unbroken continuity with that past, as the future will be with both.

Man's reaction to the riddle of the universe is less different from that of his primitive forbears than might be supposed, writes Dr. Paul R. Heyl of the National Bureau of Standards, U. S. A., in the December *Scientific Monthly*. His subject is "Cosmic Emotion." Underlying the elements into which he analyses it, the Theosophical student sees the innate urge of man to achieve integration, to find his place in the universe of which he is a part, to feel his unity with the cosmic whole.

Of the seven principal elements which Dr. Heyl lists, he considers five common to modern man and his remote ancestors. They are all "qualitatively unaltered, though in some cases much intensified." These five are (1) wonder, (2) curiosity, (3) reverential awe, (4) the sense of physical insignificance and (5) the urge to leave one's mark upon the universe.

The starting-point of Dr. Heyl, naturally, he being a scientist, is that human evolution began in savagery. If he were a student of the Esoteric Philosophy of the great Ancients he would name different "seven principal elements."

Superstitious fear, Dr. Heyl writes, "though prominent in bygone years, has now almost faded away." Has It?! Its place, he suggests, has been taken by the feeling, claimed to be of "distinctly modern origin," of intellectual superiority, due to added control of natural forces. It is as unfair to the ancients to give them a monopoly of superstitious fear as to deny them in the face of their stupendous achievements the sense of power that comes with knowledge of how to work with the law.

Dr. Heyl, after dwelling on the immutability of natural laws, makes much of a discovery of Clerk Maxwell's that theoretically seemed to circumvent one such law. But is it that "it lies within the power of intelligence to reverse the action of one of nature's fundamental laws"? Is it nature's law or man's formulation of it that has broken down? But it is quite true, as he says and *The Secret Doctrine* confirms, that

> nature's way of working when left to herself may be radically altered when intelligence takes the reins.

A communication by Dr. Bernard Aschner on the achievements of Paracelsus appeared in *The New York Herald Tribune* for 3rd January 1943. It was prompted by a reference, in an article on occupational diseases, to the great sixteenth-century physician, Paracelsus (1493-1541). Dr. Aschner, who translated Paracelsus' works into modern German, avers that they contain "many gems of therapeutic wisdom" that have been discarded and forgotten. He lists numerous diseases successfully treated by Paracelsus, from heart trouble to gall-stones, "employing treat-

ments long since discarded by modern medicine, but many of which could be used effectively today." He cured the severest crippling arthritis by the use of his famous organic compound of gold, along with strong counter-irritants. Dr. Aschner writes that

> medical science should not only be devoted to laboratory research, invaluable as that is, but it should also study and utilize the much-neglected knowledge and experience of the great healers of the past.

Paracelsus was indeed, as Dr. Aschner considers him, "one of the greatest physicians of all times." But it was not from the schools that he derived his wisdom. Students of Theosophy recognize in him a benefactor of Western humanity, a bearer of the Torch of Truth and Wisdom. Dr. Bernard Aschner is an eminent authority on medicine, who lived and worked in Vienna at one time and now is an exile in New York. He wrote a most interesting article, "Paracelsus as Pioneer of Medical Science," in the first volume of *The Aryan Path.*

Henry E. Sigerist has translated from the original German and published, along with Introductory Essays, a volume entitled *Four Treatises of Paracelsus* (Johns Hopkins Press, Baltimore, U. S. A.).

Any one still unconvinced of the compatibility of a vegetarian diet with health should read the account of a thirty-three-year practical experiment at Wycliffe College. The Vegetarian Society of Manchester has recently published the fourth, revised edition of *Vegetarianism and the Growing Boy* by Headmaster W. A. Sibly.

Springfield, one of the boarding houses of the College, has had for over thirty years a diet excluding all meat, fish and fowl but including milk and milk products and eggs. Not only were most complexions splendid and the average increases of weight and height at least equal to those of boys in the other houses and well above the national figures. The Springfield boys also showed remarkable comparative immunity to influenza in the 1918 epidemic. Only 21 per cent. of boys fell ill, as compared with 42 per cent. of the meat-eaters. In ordinary games the meat-eaters held their own with the vegetarians. In cross-country running and long flat races demanding sustained endurance, however, the vegetarians on the average had a noteworthy record. He urges that we keep our sense of humour and proportion, and so "avoid the malady of diet mania." But he writes:—

> I am convinced, after watching the development of many hundreds of boys and sharing their confidence and that of many young men, that those who abstain from meat and other stimulating or gross foods can wage the fight for self-mastery with a far greater likelihood of victory.

Students of Theosophy will find usable quotations in a very scholarly article by Dr. Ananda K. Coomaraswamy of Boston on a vital subject—"On Being in One's Right Mind." In numerous ways for long years has Dr. Coomaraswamy been serving the cause of the Wisdom-Religion and of Eastern Culture. We have space only for the closing paragraph of his instructive essay in *The Review of Religion* (Columbia University) for November 1942:—

> To resume: in the first part of this article our intention was to show that what "repentance" really means is a "change of mind," and the birth of a "new man" who, so far from being overwhelmed by the weight of past errors is no longer the man who committed them; and, in the second part, to outline the doctrine of the duality of mind on which the possibility of a "change of mind" depends, and to demonstrate its universality.

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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" The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

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